and we hope will be out in advance of its date. Be sure your name will be sent in good time so as to secure the first issue.

The International Sunday-school Lessons for 1885, will for the first six months be in the acts and the Epistles; the latter six months in the Kings and the Prophets.

We will not promise another number this year, but may issue a half sheet. The present issue closes our contract. If we issue another it will be an extra or holiday number.

It is very easy for us to love good-natured people, and those whom we like; but it takes some of the religion of Jesus Christ to love unlovely people and those we don't admire.

Send money Orders, Postal Notes, Drafts, (not checks) Registered Letters, or amounts of two dollars may be safely sent in well sealed, carefully and plainly addressed envelopes without registering.

Our meetings at the College Chapel are progressing finely. Have had large and attentive audiences, and very interesting and edifying sermons. Brother McFaden is an earnest and entertaining speaker.

Some of us understand the difference between "eating to live" and "living to eat; but are we sure we practically comprehend the difference between "living to work" and "working to live?" It will pay us well to put on our thinking caps.

We regret that we were not at home during brother C. A. Coler's visit to Ashland. It would have afforded us pleasure to entertain him at the Hall, and extend to him the courtesies of the EVANGELIST office. Hope he will come again, give previous notice of his coming, and remain longer.

Brother J. M. Ritgers of Logan, Ohio, gave us a pleasant call this week. He was on the lookout for an evangelist to hold a protracted meeting in his own neighborhood, and also one at Fairview, which churches he is serving. Brother McFaden will probably serve the Brethren there after he closes at Ashland.

We have received a copy of brother D. L. Miller's new book, entitled "Letters from Europe and the Bible Land." It is neatly printed on good white paper and contains 438 pages. The price is $1.50, bound in cloth, and $2.00 in extra binding. Address D. L. Miller, Mt. Morris, Illinois. Many thanks for the book, Uncle Dan.

Always look over your letters, carefully turning them around to see that they are well sealed, fully paid, and correctly and plainly addressed, before you commit them to the mails. If that is done in ninety-nine thousand nine hundred and ninety-nine cases out of one hundred thousand Uncle Sam's mails will deliver them safely at their destination.

The office editor has been at large for the past week, and did not return in time even to give a parting word in the last number of the volume. We cannot even tell where he is, but when last heard from he intended to visit Farmersville, Ohio.

P. S. He returned, safe and sound, at the eleventh hour of the day.

Here is the way that brother W. Rader expresses himself in regard to an issue of our paper several weeks back: "Your last paper is a very good number. It is a crisp sheet of common sense, filled with readable matter of instruction and profit." And yet some people get tired of reading it. Wonder if there may not something get out of fix with the readers, sometimes.

We forgot to mention last week the removal of our brother and sister Joseph Shoemaker, who have moved to their daughter's in VanVert Co., Ohio. Some time previous to our return from the west, the members and friends gave them a surprise and donation, which greatly cheered them. A few evenings before they left a number of us met at the house of sister Markley, and held a prayer meeting, which they greatly appreciated. They are good members, and we regret that it appeared necessary for them to leave our neighborhood, as it reduces our membership by two, and takes away just so many devoted worshippers.

More attention to system and to rules of conduct is needed in some directions than in others, in every man's nature. There are things which one man will attend to, and which another man will leave undone, without special care and prompting. One man needs to school himself to eating or to recreation, at proper times; while man needs to be on the watch in order to stop eating, or to go to work at the proper time. Similarly is it true that one man is too ready to give away money, while another is too ready to refuse a fitting call on him for help. Now take the average business man, he can safely trust his instincts to start him out to his money-making in the morning; whereas he needs some will-pressure on him to hold family prayers at any inconvenience before he goes to business. We should study out our own failings and try to remedy them.

The Brethren's Annual for 1885 will contain 48 pages besides the portraits and covers. It is not a common Almanac, good only for the year, but is a valuable pamphlet which should be in the hands of every member of the church, and should be carefully preserved for future use. Parents should secure a copy for each of their children, and point out to them the most important articles and teach them the importance of taking good care of the book. In a hundred years after this it will be as valuable as brother Saur's almanac and papers now are. We have still a few copies of last year's Annual which can be had by those who wish to preserve them, at fifteen cents a copy. The Annual is really the most valuable as well as the most creditable of our publications. We will send the two years for thirty cents. Be sure and order the Annual with your list of subscribers.

No horizon is for an instant the same. Not only is there going on a continual variation of light and shade and sky-scenery, but every man, stand he ever so near another, looks out from a different point of view, and sees a different view from the other. Not only this but every step changes each man's horizon, old clouds passing behind him, new clouds rising before. The horizon of our childhood's knowledge and hope is as much a thing of the past as the melted snows of yester-year; and although memory may linger amidst the spectral scenery of that departed past, it can never charm it into life again. Now every horizon, with its shifting and changing scenes, ought to suggest the unchanging and great expanse that lies beyond. So knowing of that great Infinite Beyond, we ought to be content to let the horizon of our ignorance fade away, and to march forward into the light and sunshine that lies beyond.

Fact is not always truth. That which is real may be false. To quote another's very words may be to misrepresent him totally. To testify truly of his very acts may be to slander him. The relations of things may have much to do with the truth of things. The words quoted accurately may be so taken out of their relations as to give the opposite view of their meaning. The acts testified to may be mentioned so apart from their relations as to make them appear totally different from their reality. A half-truth may be even more false than a whole lie. We are constantly drawing portraits of our friends or our enemies, or of the many more whom we count neither friends nor foes. And how often we misrepresent the truth by the truth concerning those whom we picture. First, we judge others wrongly by seeing facts or by hearing words out of their true relations; and then we paint the truth with accurate falseness, or with false accuracy; and in this way also, religion is often misjudged and the Bible is often misrepresented.

Life is at best to every soul a species of solitary confinement. Despite its pleasant and tender association, its sweet companionships, each heart must be for the most part by itself. Others cannot enter the shadow of its deepest sorrows; the cup of its sweetest joy is not for other lips. In Bible phrase, "The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy." It must be so. However loving and kind our friends may be, the path of no one of them exactly coincides with ours. Our thoughts we express readily enough; but when we would share our feelings even with those must in sympathy with us, we find ourselves unable to do so. Indeed, this very sense of our helplessness sometimes closes our lips, and we trust to the silent clasp of hand in hand to express at once our wish and our inability to enter the sacred precincts of another's joys and sorrows. Each heart must dwell with its own conscience in a large degree alone and apart—yet not alone; for what is conscience itself but the witness of a divine Presence?

How many people, patient and uncomplaining about important matters, lapse into querulousness and discontent over small annoyances, and especially over that most momentary of all troubles, an unpleasant state of the weather. They have learned that clouds of trouble and affliction sooner or later lift to let the sunshine through; that tears of sorrow sometimes nourish the loveliest head flowers; that the brightest days of a lifetime may follow right after the darkest; but that, in the prosaic, material, every-day world, rain is ever necessary, or that a cloudy day may, and generally is, followed by a pleasant one, are facts that they practically ignore. The storm that prevents a proposed pleasure is received almost as if it were an unjustifiable and impertinent freak of nature, regardless of the fact that it fills the stream that turns a hundred mills, and refreshes the roots of grasses that feed a thousand cattle. And yet after all the complaining we may be guilty of, things would go on just as they would without it; and all the success the complainer secures—if it can be called success—is in manifesting a spirit of ingratitude to him who makes seed-time and harvest, day and night, sunshine and storm.

Correspondence.

Saints and Angels Rejoice.

Such, we believe, was true during our late series of Meetings held at Jones Mills, Pa. Elder J. B. Wampler arrived here on November 15th, fully equipped with the Christian's armor. Found the enemy pretty well fortified but after considerable prospecting and a calm survey of the situation, determined at least to destroy the avenue by which he received supplies; and, to say the least it was a success. I am sure the people of Jones Mills and vicinity, had a rare opportunity of becoming acquainted with the doctrine of the Bible.

Brother Wampler is one of those whole-souled preachers who does not shun to declare the whole council of God; and then he seems to have a peculiar whim in his manner of saying things, so that the wounds he makes are not so deep that they cannot be readily healed. Hence his mildness and simplicity begets unto him many friends. In short, he is a man that wears well. The more the people become acquainted with him the better they like him. While here he preached twenty-one discourses in the Brethren's church, besides talking to the Sabbath School and at the communion meeting. He visited almost every family of the Brethren here, and several others. So you see he meant work. We find in brother Wampler one of the tried and true. Indeed there is a host of warm friends waiting to bid Elder Wampler a welcome when in the Providence of God he is permitted to return. May the good Lord give him strength and courage and bless his labors.

Though the immediate result is not what we had anticipated, yet we are confident the seed has been sown and the church will reap the result in the future. There seems to be a general nervousness or fear among other denominations, that the pure Gospel will prevail; hence a timidity in coming to hear the pure word. Nevertheless, when the weather was favorable we had good attendance and attention, with a very few exceptions; and though we had our advantages and disadvantages, yet the Lord blessed the effort, and we are made to rejoice because six precious souls were gathered into the fold, with two applicants awaiting further action of the church; and several more who say they will come soon. Since the meeting has closed some are heard to say, "Oh, if the meeting had only lasted longer, I would have made use of it; this is the church for me." To such we would say: quench not the spirit; let it have free course. You can come at any time. Don't delay coming until another meeting like this, for such you may never see. No wonder the people cannot forget what they have heard. The truths are lasting and will bear investigation.

The communion services on Tuesday evening, 25th, were very solemn and impressive. All in the house seemed to be interested, thus they honored God, and we trust it will be accounted unto them for righteousness. Taking all in all, we feel to thank God and be courageous in the work we find to do, so that Christ's kingdom may be enlarged, and Satan's diminished. We pray God's blessing may attend the labors of all those who labor in his vineyard.

W. A. HARMAN.

Jones Mills, Pa., Dec. 2nd.

Ashland College.

Your correspondent made a brief call at Ashland College, on the twelfth instant. Was kindly received by President Hixson, and invited to be present at the various recitations. This was very agreeable as it brought to mind pleasant memories of the past.

It was indeed gratifying to find the college in such fine running order. A more intelligent looking and cheerful set of students I have not met anywhere. The Professors and teachers are men well adapted to their calling, know how to impart knowledge and command the respect of the students. There was an air of cheerfulness and business in this institution that is wanting in many of the institutions of higher education. The teaching, the reciting all had the ring of progression. We should remember that the man who refused to act and improve his talent was condemned.

A call at the office of the EVANGELIST found no idlers or loafers there. Every typo at his or her post, although the editors were temporarily absent. Had the pleasure of meeting brother Holsinger just before I left, full of business but cheerful and hopeful. I was much impressed on observing the zeal and energy with which the brethren at Ashland labor for the spiritual and intellectual advancement of the brotherhood. The Brethren everywhere should support the College and the paper. The church cannot afford to neglect these helps to Christianity.

C. A. COLER.

Farmersville, O., Dec. 16.

From R. Z. Replogle.

I am sorry that we have been afflicted, but sorry, too, that the Brethren who are readers of the EVANGELIST suppose the affliction to be greater than it is. I did not have Typhoid fever, nor a relapse as some supposed, while they read last number of EVANGELIST. I was sick about a week when the first notice appeared, that "R. Z. Replogle is sick with Typhoid fever," and severely sick for a few days, but outside of a week's sickness in October, I have had excellent health all through our afflictions, and I am confident that brother S. did not mean to say *I* was sick. I believe it was only the omission of the letter "s" that caused the papers to report me sick. I suppose that brother S. wrote that R. Z. Replogle's wife and daughter Ella are dangerously sick"; and the "s" was omitted. An evidence of the importance of little things: not only those in God's law, but in everyday life; though the firmer and the more weighty—a good lesson for Gospel alone "Brethren."

I now say for the benefit of your readers, that wife and daughter Ella were dangerously sick, but are convalescent. Were sitting upon a chair to-day, the first since the 19th of November. I again thank the Brethren for the words of sympathy and the assurance of their prayers. I am also glad for the evidence that our united prayers were answered thus far. They are not out of danger, but improving, and by careful attention and united prayers they will be restored. I hope soon again to be permitted to resume my pastoral and evangelical work. I have several calls yet unfilled. If I am spared will fill them, as well as others that I may be called upon to fill. Will be home until the 27th inst., when we have our lovefeast, to which we invite our Brethren everywhere. Brother Hildebrand will begin a series of meetings with us on the 15th to continue with us to said date. Pray for us and the cause in general. The following week I expect, if the Lord will, to labor with the Brethren in the Johnstown church.

Fraternally, R. Z. REPLOGLE.

New Enterprise, Pa., Dec. 12.

From Brother D. S. Cripe.

As it has been some time since I have written to the EVANGELIST, I thought a few words would not be amiss; and I will say that we are still trying to breathe a little of the fresh air which the Lord has given his children. I am still trying to preach a little. We have preaching every two weeks, and prayer-meeting every Thursday evening, which is well attended.

There is a good [illegible]
ering of soul[s]
Nicholson, [illegible]
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ings close [illegible]
interesting than

Elkhart, Ind.

WILLIS—In Mansfield, Ohio, [illegible] Henry Willis; aged 67 years, 7 m[illegible] eral services and interment at the [illegible] miles east of Ashland, conducted by Isaac

MILLER—Sister Miller wife of brother P[illegible] near Zimmerman, Greene county, Ohio, [illegible] aged 50 years, 5 months, and 19 days. Sister [illegible] a kind and affectionate husband; and eight de[illegible] children to mourn their irreparable loss. May supply the loss of this bereaved family by granting superabundance of divine grace. Services, Sunda[illegible] 7th, at 3 P. M. by brother J. P. Martin and the wr[illegible] terment, Mount Zion.

TAYLOR—Sister Alice Taylor, wife of George [illegible] lor, at her late residence, No. 227 McDonough street, [illegible] ton, Dec. 6th, 1884; aged 43 years, 3 months, and 19 d[illegible] An affectionate and devoted husband and two loving sis[illegible] Mrs. D. Rouzer and Mrs. A. McSherry, survive to m[illegible] the loss of a sainted wife and sister. May the Lord [illegible] the bereaved husband by causing him to consecrate [illegible] heart to the service of God. Services, Monday, Dec. 8, [illegible] 2 P. M. by Rev. J. N. Irving, pastor of M. E. Raper Cha[illegible] el, of this city, and Samuel Kiehl. Interment, Woodlan[illegible]

These two sisters were zealous Christian workers many years. Knowing their duty they did it. They were always ready to give a reason for the hope they had in Christ as their Savior. Their Christian virtues won for them the love and admiration of all who knew them.

They kept the commands of Jesus because they loved him and rejected the traditions of men for the same reason. Their earnest entreaties at a throne of grace for the prosperity of the cause of Christ, elicited the fact that their hearts, souls, spirits and bodies were consecrated to the service of God. "Lord what wilt thou have me to do," and "Not my will but thine be done," very appropriately express their submission and devotion to Christ as the author and finisher of their faith.

These hand maidens of the Lord bore their suffering with Christian fortitude and resignation. Now, that they have gone, they have left an example worthy of imitation. We are loth to part with them, but we rejoice to know that there is "a crown of righteousness laid up for" each, "which the Lord the righteous Judge will give them when he comes "to make up his jewels."

May this dispensation of God's providence result in bringing others into the fold of Christ, and especially, the bereaved ones who have not yet consecrated their all to the service of God (if there be any such) that when the appointed time shall come they may be enabled, by the grace of God, to meet their loved ones gone before, and with them traverse the amaranthine bowers of immortal glory throughout the ceaseless ages of eternity, when the redeemed shall say, "Not unto us, O Lord, not unto but unto thy name give glory, for thou art worthy."

SAMUEL K[illegible]

Dayton, Ohio, Dec. 12.